E. 10. 19

A SERMON

Preached at the

ASSIZES

AT

CHELMSFORD,

In the County of

ESSEX,

AUGUST 31, 1685.

Before the Honourable

Sir *THOMAS STREET*, Kt.
One of the JUDGES of his Majesty's
Court of *COMMON PLEAS.*

By JOHN SCOTT, D.D.
Rector of St. *Peters* Poor, *London.*

LONDON, Printed by *M. Flesher*, for *Rob. Horn* at the South Entrance of the Royal Exchange, and *Walter Kettilby* at the *Bishop's* Head in St. *Paul's* Church-Yard, 1686.

538:90

To my Honoured Friend

JOSEPH SMART, Esq;

High Sheriff of the County of *Essex*.

SIR,

I Do not think my self obliged to make an Apology to the World for the publication of this Sermon, which you very well know, Sir, is none of my act, and I am sure was far from my intention when I composed it; indeed, as for the faults of the Sermon, I alone am responsible, but then it ought to be considered that the more faulty it is, the more obedience I have shewn in the publication of it; and indeed, it would have very ill become me, especially after I had been preaching up Submission to Superiours, so far to have contradicted my own Doctrine by my Practice, as not to have complied with the repeated desires of the learned and reverend Judge, your self and those loyal Gentlemen of the Grand Jury. I know very well that Discourses of this nature are but too needfull in such an Age as this, wherein the minds of the People, by sucking in the contagious breath of false Teachers, are so wofully infected with seditious and rebellious Principles; against which I have herein endea-

voured to preſcribe as much antidote as the narrow compaſs of a Sermon would contain; but in ſo ſhort a Diſcourſe it is a hard matter to doe juſtice to ſo copious an argument. And I am apt to think, Sir, that had not your judgment been too much bribed by the known candour and goodneſs of your nature, by your kindneſs to the Authour of it, and eſpecially by your immoveable Loyalty to your Prince, which could never be ſhock'd by all the late attempts of a popular Faction, you would have found defects enough in it to have excuſed me for my own credit ſake from publiſhing it to the World; but ſince it muſt be, I pray God it may anſwer your honeſt intention, which I am very ſure was to doe good to the World by it, to open the eyes of thoſe miſerably miſled Souls that in numerous droves have been ſeduced into Faction and Diſloyalty, and to direct their wandring ſteps into the paths of righteouſneſs and peace and obedience. I remain,

Sir,

Your moſt obliged and

affectionate Servant,

JOHN SCOTT.

Rom. XIII. I.

Let every Soul be ſubject to the higher Powers; for the Powers that are, are ordained of God.

IN which words you have firſt a Duty injoined, *Let every Soul be ſubject to the higher Powers.* Secondly, A reaſon inforcing it, *for the Powers that are, are ordained of God.* In the duty there are three things conſiderable. Firſt, The extent of it, it is to *every Soul.* Secondly, The matter of it, it is to *be ſubject.* Thirdly, The Object of it, *the higher Powers*; of each of which I ſhall diſcourſe very briefly.

Firſt, Here is the extent of this Duty, it is to *every Soul*, that is, to every man of what Order or Degree or Quality ſoever, whether he be High or Low, Rich or Poor, Spiritual or Secular, none are exempt, *let every Soul be ſubject*; without any excepti-

on either of St. *Peter* and his Succeſſours, or of the Body of the People, for the reaſon extends equally to both, becauſe *the Powers that are, are ordained of God*; they are by God's Commiſſion and rule by his Authority, and therefore neither the Biſhop of *Rome*, nor the majority of the People can claim exemption from this duty of Subjection, without arrogating to themſelves an Authority ſuperiour to God's; for if we muſt be ſubject to them, becauſe they rule by God's Authority, then it's certain there are none that are ſubject to God but are under the force and obligation of this reaſon.

But then Secondly, You have here the matter of this Duty, and that is to *be ſubject*. in which comprehenſive phraſe is included the whole Duty of Subjects to their Princes and Governours, honouring their Perſons, reverencing their Authority, aſſiſting them againſt their Enemies, defending the rights of their Government, and conſcientiouſly rendering to them their due Cuſtomes and Tributes; but more eſpecially and particularly, it includes our free and ready ſubmiſſion to them in yielding a chearfull obe-

dience

dience to their Commands, ſo far as we can innocently and conſiſtently with our duty to God, and where we cannot in patiently undergoing all thoſe pains and penalties they ſhall think meet to inflict on us for our diſobedience, in ſuffering their unjuſt perſecutions without murmuring or clamour, without diſturbing their Government, or reſiſting their Authority, or indeavouring to repell their Force with Force, but meekly ſubmitting our cauſe to the judgment of God, who is the Patron and Protectour of oppreſſed Innocence: But for our clearer underſtanding this neceſſary duty of ſub jection to our Princes and Governours, I ſhall briefly explain the particulars implied in it, which are theſe five.

Firſt, It implies our ready and chearfull obedience to them in all lawfull things.

Secondly, Our obedience to them in all doubtfull things.

Thirdly, It implies our obedience to them in all thoſe caſes wherein we are not able to judge for our ſelves.

Fourthly, It implies great warineſs and caution, in pronouncing againſt their judgment and determinations.

Fifthly, It implies our meek and patient ſubmiſſion to the penalties of their Laws and determinations, when upon a full perſwaſion of the unlawfulneſs of them, we cannot actually comply with them.

Firſt, This ſubjection to our Prince implies our chearfull and ready obedience to him, in all lawfull things, for, whatſoever God hath neither commanded nor forbidden by his own immediate dictate and authority, he hath authorized his Vicegerents to command or forbid, as they ſhall judge it moſt expedient for the publick; ſo that when they command what God hath not forbidden, or forbid what he hath not commanded, their will is God's, who commands us by their mouths, and ſtamps their injunctions with his own authority; and unleſs we admit this, we totally deveſt the Magiſtrate of his power of making Laws, becauſe there remains no other matter for new Laws, but onely that which the Laws of God have left indifferent: ſo that unleſs this may be commanded or forbidden by the Magiſtrate, he hath no new matter left to make new Laws of, when therefore the matter which he injoins or forbids,

is left free and unreſtrained by the Laws of God, we are obliged in Conſcience by that divine Authority which God hath veſted him with, to render him a free and chearfull obedience.

Secondly, This Subjection to our Governours implies our ready obedience to them in all doubtfull things, for it is to be conſidered, that 'tis as much our duty to obey our Governours in things that are lawfull, as not to obey them in things that are unlawfull; and therefore if we onely doubt whether their Commands are lawfull, or no, our doubt ought to make us as fearfull of diſobeying as it doth of obeying them, becauſe the danger of ſinning is on both ſides equal, and therefore in this caſe where we are neceſſitated to determine our ſelves one way or t'other, it is doubtleſs our duty to determine on that ſide which makes moſt for the publick ſecurity and peace, which next to the Honour of God and the Salvation of Souls ought to be prefer'd above all things; wherefore in caſes of a doubtfull nature, 'tis both modeſt and ſafe to ſubſcribe to the judgment of our Superiours, becauſe in ſo doing we have not onely

onely our own ignorance to excuſe, but their authority to warrant us; and if we ſhould happen to be in the wrong through our modeſty and humility, 'twill be ſafer for us than to be in the right through our pride and ſelf-conceit.

Thirdly, This duty of Subjection to our Governours, implies our ready obedience to them in all thoſe caſes wherein we are not capable of judging for our ſelves; for he who refuſes to obey his Governours in matters that he cannot judge of, diſobeys he knows not why, and to avoid doing that which he doth not know to be a Sin refuſes to doe that which he knows to be a Duty; ſo that though that which he refuſes ſhould be unlawfull, yet this cannot be the motive of his refuſal who underſtands not the reaſons which make it ſo; but by following the reaſon of our Governours where our own cannot guide us we take the beſt courſe we can not to be miſtaken, and if we ſhould be miſtaken we have this to excuſe us, that 'twas by following an authority which God himſelf hath ſet over us, whereas if we are miſtaken on the other ſide, we are altogether inexcuſable.

Fourthly,

Fourthly, This duty of Subjection to our Superiours doth alſo imply great warineſs and caution in pronouncing againſt their judgment and determinations, for by the Laws of Chriſtian modeſty we are obliged to believe our Governours to be wiſer than we, becauſe they have a larger proſpect of things, and greater advantages of inquiring into them; and therefore though we may have ſome little probability that their judgment is falſe, or their command unlawfull, yet we ought not preſently to determine it ſo, unleſs it be in ſuch plain and evident caſes as do not onely outweigh the probability of their opinion but the authority of it too; for he who raſhly rejects the command of his Superiours as unlawfull, plainly ſhews that 'tis not ſo much the Sin of their Command that diſpleaſes him as the Authority of it, and that 'tis not his Conſcience that takes offence at it, but his Humour; for if it were Conſcience, the reverence which he bears to the authority which commands him would inſpire him with an awfull reſpect to the judgment of his Superiours, and a modeſt ſuſpicion of his own: He therefore who upon

upon every ſlight appearance of probability againſt the judgment of his Superiours immediately pronounces it falſe and erroneous, plainly ſhews that he hath too little deference to them and too much to himſelf; and while he thus undervalues their Wiſedom and overvalues his own, it's evident that he wants a great deal of that modeſty and humility that becomes a dutifull and obedient Subject.

Fifthly and laſtly, This duty of Subjection to our Superiours alſo implies our meek and patient ſubmiſſion to the penalties of their Laws, when upon a full perſuaſion of the unlawfulneſs of them we cannot actually comply with them; for when the Commands of our Prince do interfere with the Commands of God, it is an undoubted Rule that we muſt obey God rather than Man; but then at the ſame time that our Allegiance to the Throne of Heaven obliges to refuſe *active* Obedience to our temporal Prince, it indiſpenſably obliges us to render *paſſive*, and not to uſe any violence againſt him, though it be in the defence of our Eſtates, or Liberties, or Lives, or which ought to be dearer than all, our Religion; for

for the juſt uſe of violence is founded in a juſt authority over the Perſon upon whom it is exerciſed, and ſuppoſes a right in him that uſes it to call the Perſon to account againſt whom he uſes it, and puniſh him according to his demerit, without which right the uſe of violence is an injurious outrage and oppreſſion; but ſovereign Princes are in their ſeveral Dominions next to and immediate under God, the moſt high Sovereign of the World, and therefore having no Authority but his above them are accountable onely to his Tribunal; ſo that for Subjects in any caſe whatſoever to offer violence to their Prince is to uſurp the Throne of God, and invade his ſovereign Tribunal, for in offering violence to them we claim a ſuperiority over them, and in ſo doing impiouſly treſpaſs on the peculiar of the Almighty, and arrogate his divine Prerogative of being King of Kings and Lord of Lords; for ſince God alone is placed above them, as being the ſole King of ſovereign Kings, how can we aſſume ſuperiority over them without ſetting our ſelves in the place of God? unleſs therefore we will render our ſelves guilty

of the higheſt affront to, and prophanation of the divine Majeſty, we have no other remedy, whenever we are reduced to that extremity as that we cannot obey our Prince without diſobeying God, but to diſcharge our duty courageouſly and faithfully to God, and meekly and quietly to ſubmit to the unjuſt Perſecutions of our Prince, referring our Cauſe to that ſovereign Tribunal before which Princes and Peaſants muſt one day give an account together for every unjuſt and unrighteous action: And though this may ſeem a hard Chapter to thoſe who conſider onely one ſide of the caſe, yet there is nothing more apparent than that the liberty of reſiſting Princes would prove a far greater miſchief to the World than all the Cruelties and oppreſſions of the moſt barbarous Tyrants; for what though there never was any Governour ſo wiſe and good as not to be chargeable with ſome faults and miſcarriages, we ought to conſider that our World muſt be governed by Men and not by Angels, and that perhaps there never was any lawfull Prince ſo bad, the benefits of whoſe Government did not far out-weigh the miſ-

chiefs

chiefs of his Tyranny; and that therefore it is wisely eligible for us rather to suffer a less evil than to deprive our selves of a greater good. It is a notable saying of *Tacitus*, where he brings *Cerialis* the *Roman* General thus bespeaking his revolted Souldiers, *Quomodo sterilitatem, nimios imbres & cætera naturæ mala, sic luxum vel avaritiam dominantium tolerate: vitia erunt donec homines, sed neque hæc continua, & meliorum interventu pensantur*; *i. e.* you must bear the Luxury and Covetousness of your Rulers as ye do Barrenness and unseasonable Showers; there will be faults as long as there are Men, but bad Men are not always, and we are generally compensated for them with a succession of good. But had God left us at liberty to resist when we are oppress, the consequence of this must have been an eternal state of War, in which instead of suffering the oppressions of one Tyrant, we should every one turn Tyrant to every other, and therefore 'tis apparently for our good that he hath tied up our hands. And thus with all possible brevity I have explained the Particulars included in this Duty of Subjection.

I now proceed to the third and laſt conſiderable in this Duty, *viz.* the Object of it, *viz. the higher Powers*; by which it's evident we are to underſtand the Perſons of ſovereign Princes and Governours, and not the Laws and Conſtitutions, as ſome of our Republican Doctours pretend, for this Epiſtle was writ either under *Claudius* or *Nero*, whoſe Wills were the onely Laws they governed by, and yet theſe were the *higher Powers* to whom the Apoſtle requires our Subjection; and thoſe whom he here calls *the higher Powers* in the third Verſe he calls *the Rulers*, and in the fourth Verſe he tells us that this higher Power is *the Miniſter of God, and a Revenger to execute wrath upon him that doeth evil*, which muſt neceſſarily be meant of the Governours, and not of the Laws; and accordingly St. *Peter* thus explains it, 1 *Pet.* 2. 13. *Be ſubject to every ordinance of Man for the Lord's ſake, whether it be to the King*, ὡς ὑπερέχοντι, *as ſupreme*, which is the very word that is here uſed for *the higher Powers*, ſo that by the higher Powers here muſt be meant the Perſon or Perſons that are veſted with the ſupreme and ſovereign Power; for that in every

every Nation there ſhould be a ſovereign Power is as indiſpenſably neceſſary as that there ſhould be a Government; for whereever there is any Government there muſt be a laſt Appeal, otherwiſe no difference or controverſie can ever be finally decided; and whereever the laſt Appeal is, whether it be to a King, a Senate, or the majority of the People, there muſt be abſolute and ſovereign Power from which there can be no farther appeal, and againſt which there can be no oppoſition or reſiſtence; for to talk of a ſupreme Power which is not unaccountable and irreſiſtible is nonſenſe, for whatſoever Power is liable to be called to account or reſiſted, hath a Power that is ſuperiour to it, and ſo cannot be ſupreme: and accordingly the Apoſtle declares in the Verſe enſuing my Text, that *whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*, and that *they that reſiſt ſhall receive to themſelves damnation.* Now the ſupreme power to which we of this Nation owe ſubjection is the King, whom our Laws do declare and recognize to be our ſupreme and ſovereign Lord, for ſo, for inſtance the Statute of *Præmunire* declares,

 that

that *the Crown of* England *is in no earthly Subjection, but immediately ſubject to God in all things touching the Regality of the ſame*, and 25 *H.*8. 21. makes this Recognition to his Majeſty, *That his Grace's Realm hath no ſuperiour under God but onely his Grace, and that next unto God they owe him a natural and humble obedience*; and in other Laws it is declared to be high Treaſon to levy Arms againſt the King either within or without the Realm, and that it is unlawfull for both or either Houſes of Parliament to raiſe or levy War offenſive or defenſive againſt his Majeſty or his Heirs and lawfull Succeſſours, and that it is not lawfull upon any pretence whatſoever to take Arms againſt the King, and that we are to abhor that traiterous Poſition of taking Arms by his Authority againſt his Perſon, or againſt thoſe who are commiſſioned by him; by all which it is abundantly evident who this higher Power is among us, to whom we are to render our Subjection.

Having thus explained the Terms of the Duty, I proceed in the next place to the Reaſon of it, *for the Powers that are, are ordained of God.*

All

All Sovereign Princes do derive their power and authority from God; whoſe Almighty providence doth more peculiarly concern it ſelf in the diſpoſal of Crowns and Sceptres, and doth influence all ſecond cauſes to conſpire in the advancement of ſuch perſons to Empire, as he himſelf has firſt choſen and approved, for there is no perſon can have right to govern in God's Kingdom under him, unleſs it be by commiſſion and authority from him; and indeed to derive the authority of Sovereign Princes from any other head but God, is in effect to deny him to be the ſupreme Governour of the World, which thoſe perſons would do well to conſider who make the people the Fountain of regal authority; for as on the one hand, if it be by God's Authority that Kings Reign, it is God that governs by them, and not the people, ſo on the other, if it be by the peoples authority, it is the people that govern by them and not God, if it be the choice of the people that makes their Prince without any Commiſſion or Authority from God, then it is certain that Princes are the peoples Vicegerents and not God's, but now in all governments the ſupreme

preme is the Fountain of all inferiour authorities, and if there be any authority within its Jurisdiction that is not from it, and dependent upon it, it must be coordinate with it, and then it cannot be supreme; how then can God be supreme Governour of the World, when there are other coordinate Authorities with him that are independent from him, and that owe not their being to him? The Peoples choice therefore even in Elective Governments, can signifie no more than the bare presenting of a person to God, to be authorized his Vicegerent by him, who if their choice be just and lawfull, is supposed to direct them to it by his providence, and consequently to consent to and approve it, and thereby to authorize the person so presented, for Sovereign authority in the abstract is ordained and instituted by God, but abstracted Authority cannot govern without a person vested with it, and to vest him with it, he must not be onely applied to the Authority, but the Authority must be applied to him; but now where the people have a right to Election, they can onely apply the person to the Authority, but 'tis God's consent

ſent and approbation which applies the Authority to the perſon, who thereupon commences ſupreme under God, and hath no ſuperiour Tribunal but God's to account to, and thus according to the Prophet *Daniel*, *the moſt high rules in the Kingdoms of men*, becauſe as Lord of all the Lords, and King of all the Kings of the Earth, he rules by their Miniſtry, and they rule by his Authority; and hence in Scripture they are ſaid to be *the Miniſters of God*, Rom. 13. 6. *The Chriſts or anointed of the Lord*, Iſa. 45. 1. *And are ſtyled Gods, and the Children of the moſt high*, *Pſal.* 82. 6. And hence alſo they are ſaid to act in God's ſtead, *and to judge not for men but for God*, 2 *Chron.* 19. 6. And their Kingdoms are ſaid to be given them by God, and they to be advanc'd to their Thrones by God, 2 *Dan.* 21. 37.

Since therefore all ſupreme Powers are ordained and commiſſioned and authorized by God, it hence neceſſarily follows, that to refuſe ſubjection to them is no leſs than open Rebellion againſt God himſelf; for Kings in their ſeveral Provinces, are the Viceroys of the Almighty Sovereign of the

World, and therefore as he who denies ſubjection to the King's Viceroy affronts the Authority of the King, ſo they who deny ſubjection to the King, brave and affront the Authority of the King of Kings; for ſince it is by God's Authority, that the King rules, 'tis God's Authority that they refuſe to be ruled by, for whatſoever the perſonal qualifications of Princes are, we ought to conſider that the Character they bear is Divine, as being a ray and repreſentation of the great Majeſty above; and therefore 'tis not ſo much to them that we are obliged to bow down as to the Divine Image which they bear about them, ſo that like Ambaſſadours they derive not their honour from themſelves, but from the Sovereign Majeſty which they repreſent and perſonate, and the veneration we render them like that which *Moſes* paid to the burning Buſh, is not ſo properly rendred to them, as to the Divinity in them; whether therefore they are good or bad we are obliged to reſpect them as the ſupreme Vicegerents of God in the World, and to conſider their Perſons as conſecrated with the Divine Majeſty which Robes and inveſts them, and herein conſiſts

the

the force of the Apoſtle's reaſon, *for the Powers that are, are ordained of God.*

And now having given you an account of the duty in the Text, *Let every Soul be ſubject to the higher Powers.* I ſhall crave leave briefly to inforce it, by ſome other motives and conſiderations, beſides that which the Apoſtle here urges, *viz.* That *the Powers that are, are ordained of God.*

Firſt, Conſider, that upon our dutifull Subjection to our Prince, depends our temporal Happineſs and welfare; for as without government there can be no Society, ſo without obedience there can be no Government; and ſo long as men are indiſpoſed to obey, the Government muſt be a burthen to them, and they to the Government; and whilſt the Rulers and Subjects inſtead of being ſupports are oppreſſions to one another, they are in the ready way to diſſolve and fly in pieces, and what can the conſequence of this be, but an over-flowing deluge of Miſeries and Confuſions, of the truth of which, we of this Nation have not many years agoe made a wofull experiment; for when through our reſtleſs impatience of Subjection, we had pull'd down our lawfull

Sovereign from his Throne, and unhing'd the ancient frame of our Government, what was the iſſue of it but Oppreſſion and Slavery, and endleſs Confuſion? for when once we had unfixt our ſelves from our proper Centre, how did we roul through every form of Government, ſtill addreſſing to each for relief and eaſe? and when we had moved every Stone, and raiſed it to the top of the Hill, it ſtill came tumbling down again upon us; ſo that ours, like *Siſyphus* his labour was like to have no other end, but various, reſtleſs, and endleſs Calamity, till at laſt, God took pity on us, and reſetled us on our ancient Foundations; ſo that had it not been for this late ſhameleſs and barefac'd Rebellion, by which if God had not been more mercifull to us, we had hurl'd back our ſelves again into our old confuſions, I could never have imagined we could have been ſo abandon'd of our reaſon, as in the ſame age to act over the ſame Tragedy again; but if as a juſt puniſhment of our Sins, God ſhould permit us to be ſo far infatuated, as to ſell our liberties again, for fear of being inſlaved, to fight againſt the principles of our Religion in the defence

of

of it, to rip up the Bowels of our native Countrey to preſerve it, and in a word, to go to croſs or pile with a company of beggarly Male-contents for our own Eſtates and Fortunes, and run our ſelves into preſent and certain miſchiefs, to prevent future and contingent ones; if theſe things, I ſay, ſhould happen again, which God forbid, a very ſmall Prophet may eaſily foretell the wofull conſequence of it; and when we ſhall ſee our Fields ſtrewed over again with the Carkaſſes of our Friends and Relations, our Cities, Towns and Countries laid waſte by an unnatural War, and ſhall come to caſt up our accounts, and to reckon all the Bloud and Treaſure we have ſpent, onely to purchaſe Confuſion or Slavery, then we ſhall remember perhaps with tears in our Eyes, that it was nothing but a ſurfeit of happineſs that cauſed our miſery. But, beloved, I hope better things of you, and of the wiſedom and dear-bought Experience of the Age; if therefore we would be ſecured from theſe publick Calamities, let us render to our Prince all dutifull ſubjection, the leaſt defect of which is an apparent advance towards Ruine and Confuſion.

Secondly,

Secondly, Conſider that upon our dutifull ſubjection to our Prince, the honour of our Religion depends, for men do generally eſteem and value things according to the preſent good or hurt which they doe in the World; and even Religion it ſelf, though it be the moſt ſacred thing among men, is uſually valued by the preſent advantages which accrew from it, and how beneficial ſoever it may be as to the other Life, if it ſhould be found hurtfull and miſchievous in this, it will be impoſſible to ſecure it from the hatred and contempt of mankind. Now there is nothing in which men are at preſent more generally concerned, than in the ſupport and ſecurity of the Government under which they live, the weal of which is like a publick Bank, in which every Subject hath his ſtock and ſhare; ſo that if once it ſhould appear that our Religion is miſchievous to Government, mankind would ſoon conſpire to proclaim War with it, and to decry and explode it as a publick nuſance to the World. Now the generality of men do judge of Religion by the actions of thoſe that make the loudeſt Pretences to it, and if once it appear that they are factious and ungo-

ungovernable, thoſe who underſtand no better, will certainly conclude that it is their Religion that teaches them to be ſo, and being poſſeſſed with this opinion of it, it is no wonder if they fall foul on it, and decry it for a common make-bate and kindle-cole: for that which ſtrikes at Government ſtrikes at mankind. When therefore we repreſent our Religion as doing ſo, by making it a pretence for Faction and Diſobedience, we doe what in us lies to alarm the World againſt it, and to expoſe it as a common Enemy, to the publick Odium of mankind; and I verily believe ſhould men conſult the Devil himſelf, what courſe they were beſt take to blaſt the honour of Religion, he could not direct them to a more effectual one than under ſanctified pretences to turn Rebels to the Government; and accordingly heretofore the Adverſaries of Chriſtianity could find no ſuch effectual calumny to blaſt and expoſe it as this, that it was an Enemy to the civil Government, as wiſely enough conſidering, that could they but infuſe into mankind a belief of this ſcandal, there was nothing could be more conducive to antidote mens

minds

minds againſt it, and to render it baſe and infamous in the opinion of the World; whilſt therefore we conduct any ſeditious deſign under the holy banners of Chriſtianity, we join hands with its open and profeſt adverſaries, and indeavour ſo far as in us lies, to defend their moſt malitious Calumnies againſt it; and our factious behaviour gloſſed with pretences of Chriſtian zeal, is a much ſtronger proof of that Heathen Calumny, than all the arguments of *Celſus*, and *Porphyrie*, and *Hierocles* together, becauſe the confeſſion of a ſeeming Friend, is of much more credit than the accuſation of an open Enemy; whilſt therefore we make our Religion a colour for our Faction and Diſloyalty, we confeſs it to be guilty of the moſt infamous thing that it was ever charged with, by the worſt of its enemies, *viz.* that it lays trains of factious Principles in mens Hearts and Conſciences, on purpoſe to blow up Thrones and Governments, and throw the World into Ruins and Confuſions; whereas on the contrary by our firm and unſhaken Loyalty to our Governours, we give an ocular demonſtration to the World, that our Religion

ligion is good for the beſt purpoſes, that it is not onely beneficial in order to our future happineſs, which being diſtant and inviſible is not ſo apt to affect Men, but that it is the moſt effectual inſtrument even of our preſent ſafety and welfare, as it is the great prop of Thrones and the ſureſt ſupporter of Government, upon which the welfare of Mankind depends; and if we can but once convince Men, as we might eaſily do by our ſteady Loyalty, that our Religion is the beſt ſecurity of Government, without which the World of Men is a mere Wilderneſs of Wolves and Tygers, we ſhall in this doe it greater honour, and give it a more glorious reputation in the World than by our moſt demure and ſpecious pretences to Sanctity without it; for whatever Men may imagine, it is demonſtrable that factious Godlineſs is a greater reproach and ſcandal to Religion than open profaneneſs and impiety.

Thirdly, conſider that upon our faithfull Subjection to our Prince the ſafety of our Religion depends; for there is nothing in the World can more indanger our Religi-

on than our making it a pretence for Rebellion, for hereby we inevitably expoſe it to the hatred of Princes, and doe what in us lies to arm their power againſt it, for by our actions we do in effect make this open Declaration to them: *Sirs, To tell you plainly, ye may thank our Religion for our Diſobedience, we would be Loyal but it will not ſuffer us, and therefore ye were beſt have a care of it, for if ye do not ſuppreſs it it will undermine your Thrones, and one time or other arm the hands of your People againſt your Perſons and Dignities:* When therefore we ſet up our Religion againſt our Governours, we force them in their own defence to ſet themſelves againſt it, and to indeavour ſo far as in them lies to root it out of the World, and if being provoked by our Sedition, they ſhould ever draw their Swords againſt it, it may thank us for it, who firſt began the Quarrel and gave the Challenge, and did in effect declare by out Actions, that unleſs they forced us to lay down our Religion, our Religion would force them to lay down their Crowns, yea and though we ſhould ſucceed in our Rebellion and prove too hard for our Governours, yet firſt or

laſt

laſt our Religion will be ſure to ſmart for it; for when we have pulled down them we muſt ſet up ſome others in their room, and whoſoever they are, though they may love the Treaſon by which themſelves were advanced, to be ſure they will hate the traiterous Religion, and never think themſelves ſafe in their Uſurpation whilſt thoſe Principles prevail in the Conſciences of the People upon which they rebell'd againſt their former Governours; for let Men be never ſo zealous for ſeditious Principles whilſt they are Rebels, you may depend upon it they will be as zealous againſt them when they are Uſurpers, and be as much concern'd to ſuppreſs and extirpate them as ever they were before to uphold and propagate them; of the truth of which ye have a notorious inſtance in the late Uſurper, who though while he was a Subject was a zealous ſtickler for thoſe Religious pretences under which that barbarous Rebellion was conducted, yet was no ſooner ſeated in the Throne but he grew quite aweary of them, and could he but have ſeduced our ſequeſtred Clergy from their natural Prince, which he ſundry times at-

tempted, would willingly have pulled down thoſe Seditious Sects that raiſed him, and re-eſtabliſhed the Church of *England*, of whoſe inflexible Loyalty to Government he had had ſufficient experience.

Our Loyalty therefore is not onely the honeſteſt but the wiſeſt proviſion we can make for the ſafety of our Religion, becauſe hereby we recommend it to Princes as the ſafeſt guard of their Thrones, and the ſureſt defence of their Authority, as that which will ſecure and facilitate their Government, and tie their Subjects to them by their Hearts and Conſciences, and when by good experience they are convinced of this, they cannot be enemies to it without being enemies to themſelves, and arming their Power againſt their own authority.

Fourthly and laſtly, Conſider that if we of this Nation had no other motive, yet in mere gratitude we ſtand obliged to render faithfull Subjection to our Princes, for conſidering with what an eaſie and indulgent Government, and with what a ſucceſſion of excellent Princes God Almighty hath bleſſed us, I know no Nation under the Cope of Heaven that may be ſo happy as

our

our ſelves if we pleaſe; for as our Government is in the frame and conſtitution of it a moſt eaſie Yoke and gentle Burthen, ſo for ſundry Ages we have had Princes as gentle and gratious as our Government; Princes that have ſtudied our eaſe and our happineſs, and that have in nothing ſo much exceeded as in their Mercy and Indulgence towards us; for, not to mention that glorious Lady Queen *Elizabeth*, that wiſe and learned, that peaceable and gratious Prince King *James* I. of the Bleſſings of whoſe Reigns but few if any of us were partakers, not to mention that pious and every way incomparable Prince *Charles* I. whoſe ſacred Bloud is ſuch a monumental ſhame to Treaſon and Rebellion, as muſt make Rebels and Traitours, if they have any modeſty remaining in them bluſh and be confounded for ever; beſides theſe, it is not long ſince that God almighty hath deprived us of one of the wiſeſt, moſt gratious and mercifull Kings that ever ſwayed a Sceptre, a King that had been long endeared to us not onely by the gentleneſs of his Reign, the prudence of his conduct, and the incomparable ſweetneſs of his temper,

per, but alſo by ſundry miraculous Deliverances, and as miraculous a Reſtoration, a Reſtoration that proclaimed and ſignalized him the Darling and Favorite of the divine Providence, a Prince that reigned in all honeſt Hearts by the inconquerable Charms of his own native goodneſs, which had virtue enough in them, had the thing been poſſible, to have obliged Ingratitude, and even to have made Faction aſhamed, and Fanaticiſm Loyal. And now to him in deſpite of all the Helliſh machinations of a reſtleſs Faction, our preſent rightfull Lord peaceably ſucceeds, a Prince whom God ſeems to have reſerved on purpoſe to make us amends for the ineſtimable loſs we ſuſtained in *Charles* the Wiſe and Good; and indeed conſidering the great and Princely Vertues which adorn his Mind, and ſhine through the whole Sphere of his activity, we have all the encouragement in the world to promiſe our ſelves a continuance of thoſe Halcion days under his happy influence, if by our own inteſtine Seditions we do not cloud and diſturb them that we have ſo long enjoy'd under the auſpicious Reign of his Brother; for if from an undaunted

courage

courage and firmneſs of Mind, if from an immenſe greatneſs and generoſity of Soul, if from an inflexible ſincerity and integrity of Manners, if from an impartial Juſtice, ſweetened with an indearing benignity of Temper, if from the fair conjunction of all theſe Royal Vertues in a Prince, a People may preſage their own happineſs, we have all theſe to build our hope on in our preſent Sovereign, who to give an abſolute confidence to our hope, hath gratiouſly depoſited in our hands that ſacred pledge of his own Royal Faith by a publick repeated Declaration inviolably to preſerve our Laws, and Liberties, and Properties, and which ought to be deareſt to us than all, the eſtabliſhed Religion of our Church, which for purity of Worſhip and Doctrine, for antiquity of Diſcipline and Government, for loyalty of Principles and Practice, outſhines all the Churches in the World; and for us to miſtruſt the ſecurity of that Faith which yet was never forfeited to any Man, would be not onely rude and diſingenuous, but unjuſt and malitious; ſo that conſidering the admirable frame of our Government, and the unparallel'd goodneſs of our Prin-

ces,

ces, we are certainly the moſt obliged Subjects in the World. And if after this we ſhould prove factious and diſloyal, what will the World ſay of us, but that we are a People of a baſe and ungratefull Genius, whom no goodneſs can indear or oblige? and what may we expect from God, but that, as a juſt retribution for our black ingratitude, he ſhould make us feel the ſmart of all thoſe barbarous Tyrannies and Oppreſſions which hitherto we have unjuſtly complained of? Wherefore, unleſs we intend to render our ſelves both infamous to Men, and odious to God, let us chearfully comply with this great Precept of our Religion, *Let every Soul* of us *be ſubject to the higher Powers*, foraſmuch as *the Powers that are, are ordained of God.*

THE END.

ADVERTISEMENT.

THere are lately publiſhed by the ſame Authour the Books following.

The Chriſtian Life, Part I. From its Beginning to its Conſummation in Glory, together with the ſeveral Means and Inſtruments of Chriſtianity conducing thereunto; with directions for private Devotion, and forms of Prayer fitted to the ſeveral ſtates of Chriſtians. The third Edition.

The Chriſtian Life, Part II. Wherein the fundamental Principles of Chriſtian Duty are aſſigned, explained and proved. Vol. I.

A Sermon preached before the Right Honourable the Lord Mayor, *&c. Decemb.* 16. 1683. on *Prov.* XXIV. 21. *And meddle not with them that are given to change.*

A Sermon preached before the Right Honourable the Lord Mayor, *&c.* on *July* 26. 1685. being the day of Thankſgiving for His Majeſty's Victory over the Rebels, on 2 *Sam.* XVIII. 28. *And Ahimaaz called and ſaid unto the King, All is well. And he fell down to the earth upon his face before the King, and ſaid, Bleſſed be the Lord thy God, which hath delivered up the men that lift up their hand againſt my Lord the King.*